14: Krauss--166-167 E-5 (no date) 1888 Yakut
116, 177, 182, 756, 771, 776

Besides the mentioned points, Shaman medicine, fortune-telling, and the like, have had a constant influence on everyday life, and certain compromises with Christianity could not fail to [167] develop. Christianity has more or less been adopted by the majority of the Yakuts; it has undergone some changes under the influence of the "ancient faith" followers. As the theoretical part of the former creed has no immediate point of friction with real life, it has survived in a much more considerable degree, in the form of various traditions.

Thus, the former deities have been changed into devils, or spirits of darkness, under the influence of shaman mystery ceremonies. This is the same sort of metamorphosis which our rusalki, lesije, or domovje, or among the Greeks: Pan, have undergone by lending their appearance to the devil of the Christian faith.

These remarks will be sufficient to clear up certain divergences between the shamans' activity and the well attested information on the original religious doctrines of the Yakuts.

/185 cont./

233 that had brought us here were led a few versts farther to the right
• [182] shore of the Olenëk, where there was more food for them. Lack of fodder for the reindeer is the principal reason why the inhabitants here do not keep them as draft animals, but instead use dogs, which, because of the great quantity of fish food that they need, are very troublesome, particularly in years when fish are not abundant. Our host here has a /186/ splendid herd of reindeer, which, however, he keeps with friends in the forest region; aside from the lack of food, the wolves, for which we too had to keep a nightly watch during the trip on the tundra, and in the winter the violent snowstorms, are a danger to the reindeer.

123 During our stay we received many presents of fish and arctic fox skins -- probably not the best, inasmuch as it was seen that we were not experts -- indeed, even garments that were no longer new, which, however, we refused. The people were generously compensated for this with tobacco, tea, sugar, ammunition, axes, and similar articles, in spite of their protests that they did not
431 expect anything at all in return. The custom of giving and re-
571 ceiving presents during visits is widespread everywhere here, and while it is possible that those in higher positions, especially the local administrative officials, do not count on any return gifts, those of the same standing not only desire, but demand them, and it even happens, as Chitrow tells, that such mutual assurances of esteem end in lawsuits because one party is dissatisfied.

122 On the morning of October 23 our narten stood before the door ready for travel -- nothing held us in the north any longer; we left the village at a rapid trot, accompanied for a stretch by the population running alongside. We were going south, following the birds of passage that had hastened on ahead of us long ago -- they had reached their goal long since, but we were still far away, frightfully far! Our stations were the same as before up to the Pur; we traveled as quickly as possible, since nothing held
[137] us any longer. Czekanowsky only took along a couple of trunks from stunted larches, which were growing in the middle of the tundra in the protection of river valleys; the largest was as thick as an arm and barely ten feet tall, but of a considerable age.